

the Beacon



September 1968

The Beacon

*A magazine of esoteric philosophy, presenting the principles of the
Ageless Wisdom as a contemporary way of life.*

EDUCATION FOR A UNITED WORLD	...	...	...	...	...	321
GROUP ACTIVITY IN WORLD SALVAGE	...	...	...	Djwhal Khul		323
THE VIRGO FULL MOON	...	...	...	...	W. H. Brewin	326
MYSELF	...	...	...	...	...	Vera Bell 330
THE FORCES OF RECONSTRUCTION	...	...	...	M. E. Haselhurst		331
THE REAPPEARANCE OF THE CHRIST (III)	...	...	...	Mary Bailey		335
ESTABLISHING RIGHT HUMAN RELATIONSHIPS	...	...	...	Foster Bailey		339
AS YE SOW	...	...	...	...	Norton L. Holmes	342
THE EVOLVING ROLE OF THE CHRIST	...	...	...	...	Frances Paelian	344
LIBRA	...	...	...	...	E. M. Holt	347
"THE UNITED NATIONS AND HUMAN RIGHTS"	...	...	...	...	U Thant	349
BOOKS AND PUBLICATIONS	...	...	...	...	...	350

EDITORS: Foster Bailey
Mary Bailey

ASSISTANT EDITOR: Marguerite Spencer

*The editors do not necessarily endorse all statements made by individual
authors in these pages*

PRICE: One Year (6 issues)	...	...	U.S.A.,	\$3.50
			U.K.,	£1 5s
Single copy	...	...	U.S.A.,	60 cents
			U.K.,	4/6
Three years	...	...	U.S.A.,	\$10.00
			U.K.,	£3 10s

*Countries outside the sterling area the equivalent of the U.K. price
(a free sample copy may be obtained on request)*

Published by Lucis Press Limited, 128 Finchley Road, London, N.W.3, U.K.

U.S.A. address: Lucis Publishing Company, 866 United Nations Plaza,
Suite 566-7, New York, N.Y. 10017.

EDUCATION FOR A UNITED WORLD

AS this *Beacon* text is prepared (in the latter part of May, 1968) the potent experience of the Wesak Festival is still present in the human aura. It manifests as a profound point of spiritual tension directing us towards the Festival of the Christ and the release of energies throughout the planet. This inner tension, while "poised and peaceful," seems almost tangible and visible.

At the same time all over the world humanity is involved both in renewed conflict and also in the emergence of many tenuous evidences of new efforts by mankind to create harmony and right relationships.

Conflict is affecting most areas of human life today. Few peoples are free of political, financial, cultural, social, labour and educational turmoil. The world religions experience their own forms of crisis and conflict, symbolised in the action of the many ordained priests who are today leaving the church because they say they have found "they can serve God better outside the church."

Looking on at the evidences of internal conflict erupting everywhere all over the world and listening to the opposing viewpoint of those directly involved, we might remind ourselves of the Master DK's pungent comment that "at the point of extremity the disciple finds the power to move forward." Humanity, the world disciple, is surely at extremity point today; and already many tendencies toward change and movement become apparent.

Most significantly, many of these tendencies are pioneered by the youth of the world, on the college campuses and in the high schools, sometimes supported and sometimes opposed by parents, teaching faculty, officials and administrators serving on local boards of education or governing bodies. Also significantly, so subjectively interrelated are the young people of the

world in their determination and so united in their revolt against the *status quo* and unacceptable, to them, standards and values for living, that protesting action emerging in one place with a few, immediately triggers similar action in many geographically separated parts of the world. The present (May 1968) experience in France shows also that student action can and does, under certain conditions, involve huge areas of the social and labour structure of a nation, bringing the whole national machine to a halt.

The young people of the world occupy a key rôle, therefore, and those who have tended to repeat the platitude that the youth of today inherits the world of tomorrow, must now face the fact that youth is assuming the responsibilities of its inheritance today. The tired, adult world of crystallised forms and outmoded attitudes must therefore pay attention, and pay attention in a way that mobilises all available wisdom and experience in creative and constructive support for the new educational methods and techniques essential for the world of tomorrow.

As most *Beacon* readers know, this magazine is published by a group which includes several "service activities" in its programme of world work. Through the activity, World Goodwill, we are accredited to the Office of Public Information of the United Nations as a Non-Governmental Organisation. Several of us in the New York headquarters have just attended the two-day annual NGO conference at the United Nations. The theme of the conference this year is "Trade, Aid and People in an Interdependent World." We are hoping to publish in the *Beacon* some part of the conference report, when we receive it. In particular we will want to print the address made to the conference during its opening session by the Secretary-General of the United Nations, U Thant.

U Thant made several significant comments on the condition of the world today and the deepening division between the rich and the poor, the have and have-not nations, the developed and the developing countries, the North and the South. He pointed out that the old political, ideological, cultural and religious differences which have so long divided the world into "East and West" are rapidly disappearing and no longer constitute the menace they once did. But the danger to the world today lies in the difference in economy, in industry, in food production, in science and technology which constantly deepen the rift between the rich and the poor and today divide the world horizontally into North and South.

In the work of the United Nations to create stability, unity and peaceful progress in the world, U Thant placed emphasis on the emerging rôle of the young people and on the need for new, more realistic and more inspired educational programmes. He remarked that while a balanced diet for a healthy body requires three main ingredients, protein, carbohydrates and fats, so the education of young people must be based on three main points of emphasis: one, education should prepare a youngster for a *vocation* so that he may take his place in his community equipped to contribute to its de-

velopment; two, education, in addition to academic standards, should emphasise training in *citizenship*, not only citizenship of a town or a nation, but of the world, so that young people naturally become world citizens in right relationship with those of other national origins; and three, education must include the *moral and spiritual values* on which human progress into a united, prosperous and peaceful world depend. This brings in the factor of the one humanity we share, as well as the fundamental spiritual principles which underlie and unite the religions of the world.

Today our youth are forcing the issue; they are demanding the education they know they need; they are refusing to obey regulations they know to stifle idealism, creativity and their sense of unity and relatedness one with another.

They are evoking response from the adult world and from those who are young in spirit and flexible in mental attitudes. Let us hope that the response will meet the demand and bring to the surface of life and to the forefront of the educational world men and women of spiritual integrity, of vision, understanding and insight, with the trained capacity to impart what they have to give and to let go of the results.

The keynote of the new education is essentially right interpretation of life past and present and its relation to the future of mankind; the keynote of the new religion must and should be right approach to God, transcendent in nature and immanent in man, whilst the keynote of the new science of politics and of government will be right human relations and for both of these education must prepare the child.

from EDUCATION IN THE NEW AGE, page 57

Group Activity In World Salvage

by Djwhal Khul

... various lines of activity will emerge when the group vibration is strong enough to make a definite impact on the consciousness of the race ... the first and foremost requirements are group integrity and group cohesion.

WE have the following objectives in the group work of the new age, as they make their tentative beginnings at this time. The later and more esoteric objectives will emerge as the earlier ones are reached:

1. **GROUP UNITY.** This must be achieved through the practice of love, which is part of the practice of the Presence of God, through the subordination of the personality life to the group life, and constant, loving, living service.
2. **GROUP MEDITATION.** These groups will eventually be grounded in the kingdom of souls, and the work done will be motivated and carried forward from the higher mental levels in the demonstration of the contemplative life. This involves the dual activity of the life of the disciple, wherein he functions consciously both as a personality and as a soul. The life of the personality should be that of intelligent activity; that of the soul is loving contemplation.
3. **GROUP ACTIVITY.** Each group will have some distinguishing characteristic and this will be dedicated to some specific form of service.

When the groups are properly established, and the time is imminent, and after they have worked together subjectively for a certain necessary period of time, to be determined by the quality of the life of the individuals composing it, and their selflessness and service, then they will begin to function outwardly and their life aspect will begin to make its presence felt. The various lines of activity will emerge when the group vibration is strong enough to make a definite impact on the consciousness of the race. Therefore, it will be apparent that the first and foremost requirements are group integrity and group cohesion. Nothing can be accomplished

without these. The subjective linking of each group member with each, and the emergence of a group consciousness is a vital objective for the next few decades. Thus there will emerge a group circulation or transmission of energy which will be of real value in world salvage.

One of the characteristics distinguishing the groups of world servers and knowers, is that the outer organisation, which will hold them integrated, will be so nebulous and fine, that, to the outer observation, it will be practically non-existent. The group will be held together by an inner structure of thought and a close telepathic interrelation. The Great Ones, whom we all seek to serve, are thus linked, and can at the slightest need and with the least expenditure of force, get into *rapport* with each other. They are all attuned to a particular vibration, and so must these groups be attuned. There will be thus collected together, people demonstrating the wide difference in nature, who are found on differing rays, who are of varying nationalities, and the product of widely separated environments and heredity. Besides these factors, which immediately attract attention, there will also be found an equal diversity in the life experience of the souls concerned. The complexity of the problem confronting the group members is also tremendously increased when one remembers the long road which each has travelled, and the many factors and characteristics, emerging out of a dim and distant past, which have tended to make each person what he now is. When, therefore, one dwells on the difficulties and

the possible barriers to success, the question will arise and rightly so: What makes it possible to establish this group interrelation? What provides a common meeting ground? The answer to these questions is of paramount importance and necessitates a frank handling.

We find in the Bible the words: "In him we live and move and have our being". This is the statement of a fundamental law in nature, and the enunciated basis of the relation which exists between the unit soul, functioning in a human body, and God. It determines also, in so far as it is realised, the relation between the soul and soul. We live in an ocean of energies. We ourselves are congeries of energies, and all these energies are closely interrelated and constitute the one synthetic energy body of our planet.

Etheric Body

It must be carefully borne in mind that the etheric body of every form in nature is an integral part of the substantial form of God himself, not the dense physical form, but what the esotericists regard as the form-making substance. We use the word "God" to signify the one expression of the one life which animates every form on the outer objective plane. The etheric or energy body, therefore, of every human being, is an integral part of the etheric body of the planet itself and consequently of the solar system. Through this medium, every human being is basically related to every other expression of the divine life, minute or great. The function of the etheric body is to receive impulses or streams of force, emanating from some originating source or other. The etheric body is in reality naught but energy. It is composed of myriads of threads of force or tiny streams of energy, held in relation to the emotional and mental bodies and to the soul by their co-ordinating effect. These streams of energy, in their turn, have an effect on the physical body and swing it into activity of some kind or another, according to the nature and power of whatever type of energy may be dominating the etheric body at any particular time.

Through the etheric body, therefore, circulates energy emanating from some mind. With humanity in the mass, response

is made unconsciously to the rulings of the Universal Mind; this is complicated in our time and age by a growing responsiveness to the mass ideas, called sometimes public opinion, of the rapidly evolving human mentality. Within the human family are also found those who respond to that inner group of thinkers, who, working in mental matter, control from the subjective side of life, the emergence of the great plan and the manifestation of divine purpose.

This group of thinkers falls into seven main divisions and is presided over by three great lives or super-conscious entities. These three are the Manu, the Christ and the Mahachohan. These three work primarily through the method of influencing the minds of the adepts and initiates. These latter, in their turn, influence the disciples of the world and these disciples, each in his own place and on his own responsibility, work out their concept of the plan and seek to give expression to it as far as possible. These disciples have hitherto worked very much alone except when karmic relationships have revealed them to each other and telepathic intercommunication has been fundamentally confined to the Hierarchy of adepts and initiates, both in and out of incarnation, and to their individual work with their disciples.

These groups, therefore, which have hitherto worked entirely subjectively, can and will be duplicated externally, and the new groups will come into being largely as an externalisation, experimental as yet, of the groups which have functioned behind the scenes, motivated from the central group, the Hierarchy of Masters.

This experiment is primarily as yet one of group integration and the method whereby it can be developed. The reason why those on the inner side are now experimenting with this group idea is because it is definitely a new age trend. They are seeking to utilise the increasing bias of the human being towards coherence and integration. It must be remembered, however, and with constancy, that unless there is a subjective coherence, all outer forms must eventually disintegrate or never cohere at all. It is only the subjective links and the subjective work that determine success, and these must, particularly in the new group work be based on

egoic relations and not on personal attachments and predilections. These help where there is at the same time a recognition of the egoic relation. Where that exists, then something can be formed which is immortal and as lasting as the soul itself.

One practical point should be made clear. These groups will for some time be what might be called "pattern-groups" and, therefore, must be formed very slowly and with much care. Each person forming part of the new groups will be tested and tried and subjected to much pressure. This will be necessary if the groups are to stand through this transition period of the present. It will not be easy for disciples to form these groups. The methods and techniques will be so different from those of the past. People may evince real desire to participate in the group life and to form part of the group activity, but their real difficulty will consist in bringing their personal life and vibration into conformity with the group life and rhythm. The narrow path which all disciples have to tread, and in the early stages these groups will consist primarily of those on the Probationary Path or the Path of Discipleship, requires obedience to certain instructions which have been handed down to us from the ancient past. These are followed willingly and with the eyes open, but no rigid adherence to the letter of the law is ever asked or expected. Flexibility within certain self-imposed limits is always needed, yet that flexibility must not be set in motion by any personality inertia or mental questioning.

Group Training Experiment

This great group training experiment, now being initiated on earth through a new activity of the Hierarchy, will demonstrate to the watching guides of the race just how far the disciples and aspirants of the world

are ready to submerge their personal interests in group good; how sensitive they are, as a group, to instruction and guidance; how free the channels of communication are between the groups on the outer plane and the inner group, and between them also and the masses whom they are expected eventually to reach. A Master's group of disciples, on the inner side of life, forms an integrated organism, characterised by mutual love, life and interplay. The relationships in that group are entirely mental and astral, and hence the limitations of the etheric force body and of the physical brain and dense physical body are not felt. This leads to a greater inner facility in understanding and to a reciprocal interplay. It is wise here to remember that the astral potency is far more strongly felt than on the physical levels, and hence the emphasis laid upon emotional-desire control in all treatises on discipleship and on preparation for that state.

Now an effort is being made to see if such a group activity and interplay can be set up on the physical plane, which will consequently include the physical body apparatus and the brain. The difficulties are, therefore, great. What has to be the technique employed in handling this more difficult situation, which is only possible because the work of the Masters' groups has been so effective? Much may depend upon just how far we will react to this interplay and how much it will mean to us in our lives. This embodies a most practical occult method of work. The astral-physical brain reactions should be regarded as non-existent and allowed to lapse below the threshold of the group consciousness, there to die for lack of attention. The emphasis is held steadily on mental and egoic relations.

from A TREATISE ON THE SEVEN RAYS, Vol. II, pp. 182-188

The Virgo Full Moon*

by W. H. Brewin

"The disciple learns to use energies located and found by him in space, within a set time, and then to direct them accurately, via the ajna centre, into the work and into the group which is under hierarchical influence, through his own immediate efforts."

DISCIPLESHIP IN THE NEW AGE, Vol. II)

LET us at once, enter the stream of energies available through the constellation Virgo. We seek to aid Hierarchy in its world work by co-operating in its rhythmic beat and the timing of its inhalations and exhalations and interludes. Our work at these times has been described in the following words: "The disciple learns to use energies located and found by him in space, within a set time, and then to direct them accurately, via the ajna centre, into the work and into the group which is under hierarchical influence, through his own immediate efforts."

Perhaps we have not thought of ourselves as being able to locate energies in space. Perhaps we think we are genuinely not sensitive enough to do this. But when we realise that ideas are outward moving points of energy, we know that we have observed ideas and parts of ideas gathering influence and expression and then perhaps noticed their influence dying down. Probably, even within the space of a ten-year span we have noted changes in emphasis or changes of quality in some basic idea; and regularly at each full moon, we have tried to co-operate. We have linked imaginatively, if not in fact, with the qualifying energies, that is, with the idea in need of stimulation, expression and right placement within the world of human affairs.

In this work of impression and expression of reception and distribution, we use the symbol of the even-armed cross of discipleship. It is a cosmic symbol of a state of consciousness, a symbol of discipleship consciousness, and discipleship service. This symbol is itself acquiring increasing life and power as we move into the age of Aquarius. It is supplanting the cross of suffering, the symbol in Pisces used as Christians. The cross which has the vertical arm elongated downwards into matter or substance seems to represent the idea of a downward gazing vision and a preoccupation with the form and the personality, the dweller on the threshold. And this is the attitude that made the Christians of the middle ages so aware of the sacrifice involved in living the good life.

As disciples we take our stand in consciousness at the central point of tension of this even-armed cross of energy reception and expression. The upright vertical arm represents the one life, spirit, purpose and for our purposes at the full moon, this life energy is qualified by the higher, spiritual potencies and qualities available in the open and unimpeded channel. The horizontal arm of the cross represents our distribution of the life energy: it represents the disciple's effective and influencing radiation, his total life aura and the direction of qualified forces which the discipleship group and the disciple can achieve.

This service radiation is achieved through

*An address given at the Virgo full moon meditation meeting in London, 1967.

the meditative tension held at all times by the disciple as he leads the dual life of discipleship as well as by the tension achieved at each full moon. In *Discipleship in the New Age, Vol. II* this work of the esotericists is described:

"The effect of human meditation is to change conditions, to invoke the higher, spiritual potencies, to work with concentration, both vertically and horizontally, within the world of men and within the kingdom of God. This vertical and horizontal activity holds the secret of creative meditation."

The Six-fold Progression

Let us recognise our alignment and points of identification and as we work with the six-fold progression of divine love this meditational outline is a basic formula aiding the alignment and fusion of all heart centres from the highest to the lowest. On this ladder of tension, our first recognition is of the one life, the one purpose known as the centre Shamballa, whose nature we describe as 'essential love.' Mind and will are identified with this purpose of the planetary Logos to the extent that we can enter into it. This identification with purpose and recognition of the synthesis of all creation is summed up in the words of the ancient Gayatri:

"O thou who givest sustenance to the universe
From whom all things proceed,
To whom all things return,
Unveil to us the face of the true spiritual sun
Hidden by a disc of golden light
That we may know the truth
And do our whole duty
As we journey to thy sacred feet."

Continuing on the six-fold progression of divine love, the next point of tension to be touched is the heart and soul fusion with Hierarchy and the Masters' vision of the plan. And we recognise the Christ at the centre of the Hierarchy and our relationship and responsibility to him. And the mantram that conveys this tension is:

"In the centre of all love I stand.
From that centre, I, the Soul, will outward move,
From that centre, I, the one who serves, will work.
May the love of the divine self be shed abroad
In my heart, through my group and throughout the world."

Now we take our stand on the mental plane and within the heart centre of the new group of world servers. From this point of

tension and intention, we can do our work: we direct energies accurately, via the ajna centre, into the work and into the group which is under hierarchical influence.

What is the message symbolised in the constellation Virgo, that could aid world conditions today? As the Virgo influence comes round, year after year, how is it altering the thought, the consciousness and the attitudes of man? How much does humanity need its particular and unique influences in the present situation?

Let us first cover some of the implications of Virgo as disclosed by the Tibetan. In *Esoteric Astrology* we are told that the symbology of Virgo concerns the whole goal of the evolutionary process, which is that the mother aspect protects the germ of the Christ life; matter guards, cherishes and nurtures the hidden soul. Virgo stands for the duality of creation in which service is expressed through the equal importance to each other of the nurturing form and the indwelling Christ consciousness or soul nature. Virgo involves the idea that "God immanent evokes reaction from the form side and is thereby served." The seed thought is: "I am the Mother and the Child. I God, I matter am." And the keynote, "Christ in you, the hope of Glory."

Thinking within the framework of the whole solar system and of the evolution of man's consciousness, we find the Tibetan describes the development and close interaction of the nurturing mother principle and of the Christ consciousness by linking the form side with the Buddha and the soul aspect with the Christ. We are told in the book, *The Externalisation of the Hierarchy*, that the form of the solar system is connected with the third aspect of divinity which was developed and recognised in the first solar system. Through this substance there is a relation to the Buddha who embodied the principle of light and became known as 'The Illumined One.'

The Christ embodied the underlying energy of consciousness, the love principle. So, whereas the Buddha demonstrated the light of attainment of the third divine aspect, the nurturing mother principle, the Christ demonstrated the attainment of the second divine aspect. The two together initiate the

idea or theme of the coming world religion, that is, the idea or system of ideas that will be in control after the reappearance of the Christ.

Passage of Time

We should be able to intuit the abstract idea and follow it down to its concrete expression and we should be able to observe the changes which have occurred over the passage of time. The Tibetan has given guide lines and in the *Reappearance of the Christ* he traces the increasing influence of the energy of the "Christ consciousness", describing a major impact of its influence as an event, one of three events taking place within the experience of the Christ, and therefore of the Hierarchy, at the time of the full moon of June 1945. Then

"the evolutionary force which we have named 'the Christ consciousness' focused itself in the person of the Christ in a manner hitherto unknown. Christ became the embodiment of this energy."

And its channelling

"began at the close of the world war and is still going on; it is responsible for the trend towards betterment everywhere, for the growth of the principle of sharing and for the undeniable soundness of men's hearts and thinking today."

the Tibetan adds and it has an ominous note of truth, "the soundness of the masses, when informed, far more than of their leaders."

It seems that Virgo embodies this fundamental idea which is much needed as humanity prepares its consciousness for the reappearance of the Christ. How does the esotericist work with this fact? Again, the Tibetan points the way:

"The disciple 'stands at the midway point,' and these two factors of Spirit and matter are his concern. Their complete identification within his consciousness becomes his major goal, but only in reference to the whole creative process, not now in reference to the separated self."

Let us survey the whole creative process in the world. The mother principle can be considered to be the forms of civilisation. These guard, cherish and bring to birth the group-aware being, or soul-consciousness. The mother or substance aspect deals with civilisation, with science, with communications, with technology and with organisation. Through Virgo pour the second, fourth and sixth ray influences of the Christ's love/

wisdom, and the first, third, fifth and seventh ray influences help in establishing the essential and basic material needs. The implication is that there can be no birth of the Christ consciousness and no externalisation of the Hierarchy unless emphasis is placed on adequate food, clothing, basic education and medical care. Preparation for the reappearance of the Christ is not only considered in terms of consciousness and teaching values but includes a new and better way of life for the whole human family. Many groups and organisations, including the Specialised Agencies of the United Nations, are working on this. But the disciples of the world, who should be pioneers in all fields, have probably much yet to learn about the use of money, the most crystallised form which energy takes. The disciple always pioneers the way. He must, himself, make these quite new recognitions about the value of the personality to the Christ consciousness, with the necessity for business-like organisational methods and the use of technology and of money as part of the preparatory work for the reappearance of the Christ.

Perhaps we should emphasise to ourselves this recognition that an appreciation of the usefulness of the form side of manifestation is a revolutionary idea. The goal of the religious person in the past, both in the East and in the West, was to escape from the form side by dwelling on 'Nirvana' or heaven. Money was long considered the 'root of all evil' and it is a comparatively modern idea to recognise that money itself is not evil, only its misuse.

Revolutionary Attitude

This new and revolutionary attitude about the value of the forms of civilisation and of the personality of the disciple, has grown in emphasis as energy has increasingly poured in on the Christ consciousness, the soul consciousness element. The stimulation of the one is connected with the stimulation of the other. The trend towards betterment can already be observed and is already being expressed in the life of the nations. It is recognisable in the insistence of the emerging nations on their right to enter the modern industrial and technical world and to meet the industrial nations as equals. The have-

not nations are determined to demonstrate control over substance and matter so that life can be dignified and human for all.

The principle of sharing as expressed through the use of financial resources by the nations of the world is not so much in evidence. The test is whether money or its equivalent is to be used for the good of everyone, because we share a common humanity, or whether it is cornered by the powerful or resourceful few. But nevertheless, even if the nations do not voluntarily face up to the renunciations required in order to live in the one world, forced on humanity by the perfecting of technology and communications of the mother principle, they are being brought face-to-face with this principle by dire necessity and by the breakdown of other economic systems. For some time publicity has been given to the fact that the "have-nots" people have been getting poorer. But it is only now becoming evident that the "have" nations, even the richest of all, are also on the downward spiral of solvency under their present economic systems. The esotericist knows that only the spirit of sharing can save all nations, the rich and the poor alike, from economic chaos and perhaps from a complete breakdown of the use of money as a convenient means of exchange.

The disciple and the discipleship group face a basic test in this situation. He has to pioneer the way himself by holding both elements of the Virgo values in mind. Money is valued for the uses to which it can be put. But the motive, or the group consciousness soul element, needs to take charge and inspire the manner in which the energy of money is used. We know money is energy at its most crystallised expression. Its right use is the crux of the difficulty in organising and preparing for the externalisation of the Hierarchy and the reappearance of the Christ.

Thinking about these two values, the mother principle and the Christ consciousness principle, it may be possible to discern what single attitudes might express the energy or idea most needed. Possibly disciples can only identify with the values of the constellation of Virgo as the heart centre is opened. The ability to think in the

heart removes the spirit of fanaticism and of violence and establishes an attitude of dialogue, a spirit of dialogue. Fanaticism and violence feed on the gap between the outer expression and the inner vision of the ideal. The best thinkers today seem to point the way to a change in the impulse of nations, so that they no longer go out with fanatical idealism in order to impose these ideals on other nations. A new type of thinking is being shown but at present it is more evident in the daily press than in governmental circles. It seems that the soundness of the heart of the masses and the concept of wholeness is gathering momentum and we can recognise it in the frequent use of the word 'dialogue' and in the attitude of mind it represents.

The Spirit of Dialogue

When the spirit of dialogue permeates the thinking of the nations they are, in reality, using the technique of meditation. The soul of the nation fuses with its personality aspect as public opinion explores not only its own nation's self-interest but also other nations' self-interest. Dialogue is a mentally based process in which a reasonable goodwill is maintained while two or more national points of view are explored. It entails an attitude of wide sympathy and is therefore devoid of a separative emotionalism. Dialogue throws a bridge across differences of ideal. When dialogue thinking is followed truthfully and logically by any nation, it is clearly a way of awakening the heart centre. By this calculated process of thoughtful understanding, motives are revealed. The past comes up for review. The necessary sacrifices and renunciations each nation should make become clearer. A nation which embarks on dialogue thinking is undertaking an act of creative meditation and its soul is on the point of taking charge of its policy making. Communication, vertical and horizontal, is established.

As we enter our period of meditative quiet, let us recognise that our ability to visualise and direct energy will depend on how well we have succeeded in opening the heart centre; then we will be able to help evoke the heart awakening of our nation and of humanity as a whole.

Let us recollect that we direct this heart energy, this balancing, non-fanatical, inclusive love/wisdom available as part of the Virgo influence, through the five spiritual centres of the planet. Each one of these centres can enfold in its aura nations who need to understand the spirit of dialogue. Let us think through to the concept of wholeness and see how it works out in the world of affairs. Let us see the sound heart and the increasing technology, the within

influence and the without of form, working towards bringing the Christ into outer manifestation. Let us visualise this influence surrounding the world servers, the leaders of the nations who are in positions of power and decision at this time. And let us take for our seed thought, the fourth stanza of the Invocation :

"From the centre which we call the race of men
let the Plan of love and light work out
And may it seal the door where evil dwells."

Myself

Myself
Knowing there is no God
Sat on my prayer-stool
In prayer to
Myself

This prayer :
If down the illimitable corridors
Of Time
God lives
Let His voice
Thundering down the æons
Shatter the barriers
That hide Him
From myself

Myself
Hearing no sound of thunder
Sat on my prayer-stool
In lonely contemplation
Of infinity

Lost in the nothingness
That is myself
And knowing no barrier
Of time or space or thought
Hearing
The still small voice
Of God

VERA BELL.

Forces of Reconstruction

by M. E. Haselhurst

Men cannot afford to ignore or scorn any propositions that may lead to the Utopia of which all dream, but none seem able to establish.

SO many "impossibles" have become actualities over recent years that miracles have become almost commonplace. And the pace of these transformations is accelerating. Men send the imagination soaring, then fling the mind in its wake, seeking the laws and principles that must be harnessed to make their dreaming factual. In such a world there is no reason for esotericists to be shy of proclaiming what they conceive to be the true nature of man and the universe, no matter how mind-shaking these concepts may be. Neither need they be chary of attempting to relate esoteric knowledge to the problems of mankind, even though in the process they may appear to stretch credulity to its utmost limits. With man-made satellites becoming so common that one scarcely bothers to look skyward to note their passing; with man-made instruments shovelling earth on the moon, men cannot afford to ignore or scorn any propositions that may lead to the Utopia of which all dream, but none seem able to establish.

Available teaching on the forces of reconstruction represents one esoteric approach which is of direct and immediate importance to humanity as it searches for a way to overcome terrible and increasing problems, whether these be of relationships, of sustenance, or of education. Because these forces may conceivably demonstrate, at least in the early stages, through the negative aspect of destruction, there is urgent need for research into their nature, objectives, and modes of operation. Minds trained for years in meditation and study and accustomed to the austere levels of will-motivated action, could well lend themselves to this endeavour, seeking to reveal existent trends in world affairs

which indicate the operation of these forces. There is need also for effort to facilitate their creative operation by removing obstacles which obstruct their free flow and by providing new channels through which they can flow.

Some, though not much, direct information is available concerning the forces of reconstruction. The Tibetan teacher says, quite clearly, that they were released by the Christ at the time of the June full moon of 1945, thereby ushering in an era of pronounced creative activity, which will eventually bring about the rebuilding of the tangible world. The focus of the work of these forces is on the physical plane and they affect the masses of men by means of the work of the men and women of goodwill.

Moreover, so far as humanity is concerned, the forces of reconstruction gather up, fuse and complement the work of the forces of restoration and the forces of enlightenment, which manifest subjectively on the emotional and mental planes, producing psychological health and an awareness of the plan of Hierarchy. These forces were released originally at the time of the April and May full moons of 1945. These three releases represent a triune effort to help humanity move, with minimal destructive experiences, into the Aquarian age.

It is clearly evident that reconstruction, used in this esoteric sense, implies a great deal more than the rebuilding of forms of any kind, whether such forms be of actual buildings, of cities, or of the many formalised methods, government, education, finance, social planning and the like, by means of which men live together in ever larger, yet

more closely integrated, groups. In consequence of this deep and hidden significance, it would appear that esoteric groups the world over at the time of the June full moon could accelerate the reconstruction process by giving penetrative attention to the associated problems of defining channels already constructed, and planning those which it may now be possible to build, in order that the forces of reconstruction may flow smoothly toward their destined objectives.

Humanity's Resurgence

The Tibetan stressed more than twenty years ago that in releasing information concerning these associated forces, he was presenting a picture of possibility, the possibility of humanity's resurgence from its unhappy past to a future rooted in tranquility and growing to splendour without limit. It is pertinent to enquire what the esotericists of the world are doing to translate this possibility into factual achievement. Determined efforts need to be made to relate the apparent, immediate chaos of our age to the blueprints provided by esoteric teaching. There is need to make every possible effort to trace the lines of mankind's indicated emergence into a new way of life and to publicise these as loudly and vociferously as possible, in order that world thought may dwell more and more directly on creative potentials, instead of being centred exclusively in pain-fraught difficulties which will be overcome if men but throw their influence into line with the forces of reconstruction.

It is impossible not to concede that mankind is caught up in a vast cycle of change. National alignments are altering, spheres of influence are in constant flux. There are profound modifications of fundamental attitudes. Men are learning to live with new energies and are establishing new values in the process. There is a corresponding loosening of old ties; a moving away from long established standards. Are these signs that the forces of reconstruction are indeed active? That the spiritual yeast is working? That the destruction and chaos so cruelly evident are merely the fore-runners of a new world in the making? Do the cataclysms and catastrophes that afflict the world merely out-picture the occult axiom that all is energy,

that all energies have a definite effect upon all lives in all forms in all kingdoms of nature? It is a matter of accepted fact to the esotericist that nothing can escape these magnetic and radiatory influences. The Tibetan underlines the point when he says that "the goal of evolution for humanity is to become consciously and increasingly aware of the nature of these energies, and to begin to know them and to use them."

Here is a signpost pointing toward at least one major field in which the work of the forces of reconstruction can usefully be studied. The world is changing dramatically, with incredible speed, largely because researchers, the curious and the sceptical among men, are working in many fields to the limit of the mind's capacity, and then plunging that one step further that results in pulling through, from the unseen realms, "new" ideas that will seed the thinking of common men, and eventually carry humanity a long stride forward on its eternal journey of unfoldment. But because new ideas frequently conflict with those that are already established, fixed and generally accepted, there is urgent need for the production of a climate of goodwill, a body of public opinion that will nurture the emergent thought patterns, integrating them with that which is worth preserving in past achievement, whilst strengthening them for growth into grand new forms of human living.

This is work in which individuals, as well as groups, can find opportunities which equate with the responsibility involved.

One of the factors at present inhibiting the effective activity of the forces of reconstruction is the inertia of individuals, their sense of impotence in the face of tremendous world forces and their apathy, stemming from ignorance as to how they can make an effective contribution to the solving of mankind's problems. Yet we are told that the Hierarchy, seeking to implement the divine plan on earth, but working always within the limitations imposed by man's free-will, is dependent upon individuals, the workers within humanity, for the success of their work. How, then, dare any individual consider himself useless, when he is, whether he knows it or not, a link in an unending chain of divine redemptive activity?

Modern Philosopher

The great modern philosopher, scientist and humanitarian, Albert Schweitzer, once said that

"the final decision as to what the future of a society shall be depends, not on how near its organisation is to perfection, but on the degree of worthiness in its individual members."

Moreover, he pointed clearly to the contribution that individuals can make to the common good when he spoke of the power of public opinion and the necessity of recreating this "privately and unobtrusively." Said Schweitzer,

"The existing one is maintained by the press, by propaganda, by organisation, and by financial and other influences which are at its disposal. This unnatural way of spreading ideas must be opposed by the natural one which goes from man to man and relies solely on the truth of the thoughts and the hearer's receptiveness for new truth."

Here again is indication as to how men can assist, each in his own place, to create the thought atmosphere capable of nurturing the seeds of future growth, and capable of protecting the new concepts until they are sufficiently strong to defy established orthodoxies. The forces of reconstruction need channels into human life. They operate, perforce, through the minds of men, but need minds stretched to world-wide significances, tuned to divine rhythms and strong enough to work creatively, with steadfast purpose, in seemingly restricted areas. Any effort which stimulates thought and discussion without engendering partisanship, which informs and enlarges the mind, develops understanding and serves to create a balance between extremes, must of necessity further the work of reconstruction.

Speaking some twenty-four years ago, the Tibetan pointed out that the war and its terrible aftermath were blasting open hitherto sealed areas in the minds of men, thereby making possible the great expansions of consciousness which will result in completely altering the manner of man's thinking, bringing about comprehension and fusion, and leading to the dissipation of glamour. One of the unseen but actual techniques which is helping to produce this enlargement of human awareness lies in a new relationship now manifesting between Shamballa, the Hierarchy, and humanity.

"The energy emanating from Shamballa, which at one time reached the human kingdom only

indirectly through the Hierarchy, now flows in two distinctive streams. One of these, embodying the dynamic of determination, or of enlightened, enthusiastic will, is reaching humanity direct, via the new group of world servers." (*The Rays & The Initiations*, p. 240.)

This suggests that the forces of reconstruction have at their disposal in the human kingdom extremely potent tools. On the other hand, it makes clear the scope of the awe-inspiring rôle men are now required to play, both in shaping their own destiny and in carrying forward the cosmic drama in which they are involved. World problems increase in complexity day by day, as nations become more closely related, more interdependent and at the same time, more mistrustful one of the other. It is consequently important that men ground their physical plane knowledge, which is rapidly making them masters of everything except themselves and their relationships one with another, in the ageless wisdom, which will lead them to new values, new perspectives, new criteria of judgment, so facilitating the establishment of right relationships between the individual part, human and national, and the evolving whole.

This is patently a quite colossal task. It implies that men in their private lives and public offices must use all tact, all diplomacy, all strategy, all love to silence the voices of suspicion and to overcome greed, hate and fear. This means steady effort to expand the best human qualities into universal frames of reference and to imbue the vast, impersonal, world organisations, now a necessary component of humanity's life, with the love of God.

One-Pointed Devotion

Such objectives call for more than physical plane action. They demand of the esotericists of the world one-pointed devotion to spiritual research and dedicated effort to lift the level of their own conscious awareness, in addition to expanding the consciousness of mankind. Functioning a step ahead of the race, these people must function as a world group of spiritual pioneers, seeking always new ways by which human thought may lift itself into super-human knowing and new techniques whereby this superhuman knowledge may be put to work for the good of man.

The forces of reconstruction are destined to effect the basic changes in consciousness which will mark the Aquarian age. In releasing these forces at the June full moon of 1945, the Christ gathered up the essence of the thinking and planning of enlightened minds over long periods of time, precipitating thereby the nucleus around which the new age, the Aquarian age, will take form. The work is carried a little further, lifted a little higher, as men and women celebrate Christ's festival year by year.

In facing the implications of this cosmic movement toward reconstruction, it is necessary to bear in mind that matter and substance, and their fusion into living forms, are aspects of divinity. It has been the prostitution of matter to selfish ends and for separative purposes, which has been responsible for mankind's misery in the past. It is said,

"Today humanity is being given a fresh opportunity to build . . . that better civilisation which is the dream of those who love their fellow-men." (*The Externalisation of the Hierarchy*, p. 483.)

The work is cumulative. The three full moon festivals of April, May and June represent converging streams of energy, destined to find their outlet in the world of men, though their rise is in realms far beyond the reach of normal human thought. Esotericists have need to recognise this continuity, this flow of spiritual energy and to make clear to men that the tide of the new life is even now sweeping outward, from the highest spiritual Being upon our planet, through graded spiritual groups working on the inner side of life, and so coming to expression in the outer world of daily life. The three full moons are the three points in time through which the needed power is cyclically released. It remains for esotericists, for disciples, for aspirants of all grades and types, so to unify their efforts, both subjective and objective, that it becomes possible for them to fuse into a single, effective tool which the forces of reconstruction can use as they work to reveal the divine purpose within the world of men.

Christmas 1968

May we suggest that your friends might care for a subscription to the Beacon as a Christmas gift from you.

	U K.	U S A
One year (6 issues)	£1 5s	\$3.50
Three years	£3 10s	\$10.00

LUCIS PRESS,
128 FINCHLEY ROAD,
HAMPSTEAD,
LONDON, N.W.3.

LUCIS PUBLISHING CO.,
866 UNITED NATIONS PLAZA,
SUITE 566-7,
NEW YORK, N.Y. 10017.

The Reappearance Of The Christ (3)

by Mary Bailey

The will-to-love and the will-to-serve are the two essential principles to be evolved through human consciousness in the coming cycle in order to fulfil its purpose and plan.

“OUR modern civilisation today is being changed; old things are passing away, having served their purpose. The new thing is not yet noted or appreciated, though already present. The work of preparation for the planting of the germ or seed of the divine will on Earth is nearly over; when the Hierarchy is externalised and men as a whole recognise the position on Earth of the Christ and of his church “invisible”, the union of all souls made perfect, which is a true description of the Hierarchy, then in a manner unforeseen by humanity Shamballa will assume control and from the Council Chamber of Sanat Kumara will issue forth the Sower of the seed. He will sow it within the ground prepared by humanity and thus the future is assured, not for the planetary Logos alone, but for the greater Whole in which our planet plays its little part.

“That moment lies ahead in the civilisation which shall be, and in the next great race which will emerge out of all our modern races and nations the sowing will take place. The next race will be a fusion of the whole and a world-wide recognition of the one humanity is an essential prerequisite of the sowing. It is the creation of this universal recognition which will be one of the major tasks of the reappearing Christ and his attendant Hierarchy. When the little wills of men are beginning to respond to the greater will of the divine Life, then the major task of Shamballa will become possible. Prior to that, humanity must respond to the light and the love which are the preparatory streams of spiritual energy and which are already pouring forth in response to human invocation.”

These words from *The Rays and the Initiations* are inspiring to those who consciously prepare, in the midst of human chaos and world crisis, for the reappearance of the Christ. We are shown a glimpse of the future, of the purpose behind the immediate plan of love and light, and something of the whole pattern in which our planetary evolution plays its destined part. But above all, we can see what must be done in today's world to bring about the changes in human consciousness and human behaviour essential to right emergence into a new civilisation and culture. The creation of human unity in response to the spiritual impulse of the Christ is a challenging task to the disciples of the world.

The recognition of wholeness, of the one humanity, which is essential to the work of the coming era depends upon the ability to relate, part with part, in order to reveal the integrated and interrelated whole. Relationship is therefore of primary importance to humanity and to the work of the Christ. And human response to the energies of light and love, which are the substance of the plan, should manifest as a growing release from “the sin of separateness”.

The Christ is concerned today with establishing relationships, man with man and man with God. But he is at the same time responding to “the evolving purpose of Sanat Kumara” as he carries out his primary intention within the solar system. In this whole process human progress is relative and incidental, although periodically of emphatic significance, as it is today.

In serving the primary intention of Sanat Kumara, the Christ must help to stimulate

in advanced men a response to the will of God as it expresses planetary purpose; and in the masses of men a more realistic understanding of what is meant by the plan of love and light as a practical force to be applied to the changing conditions of human life today. Love and light, these preparatory streams of spiritual energy, are the twin essentials forming the key to successful emergence from world crisis and providing a sound basis for the new civilisation and culture of the Aquarian era.

How should these energies express themselves in human lives; how can they mould and shape human and national relationships and reorganise the social structure? In other words, how is the Christ as he reappears likely to affect the various aspects of human life in different parts of the world? How will the energies of love and light work out in the largely materialistic and often corrupt practices of politics, industry, business, economic and social services?

The disciple should first realise that the subtle change in emphasis of the Christ's function from salvation in Pisces to service in Aquarius conforms to the change in emphasis of the dominant flow of energy throughout the planet and to its new spiritual possibilities. Therefore the changes to be created in human consciousness, in human relationships and in the conduct of human affairs will encounter less and less friction and opposition as the influence of Aquarius strengthens. The ideal of love, or goodwill, as the active principle behind right human relations leading to "peace on Earth" will become, and is already becoming, a usable and practical energy.

Constant Immutable Purpose

The energy or the principle of love is a constant, immutable purpose standing behind the evolutionary processes of this second solar system. The goals and objectives of any world cycle are always based on the manifestation of love and carry humanity through progressive goals and revelations towards that ultimate revelation of love as a cosmic principle pervading all life.

In the Piscean era the emphasis seemed to be on love and unity, or on a revelation of the brotherhood of man and the fact of the one humanity. Salvation for individual

man from his separateness and isolation lies in that basic recognition.

In the Aquarian age the emphasis changes to love and service. Love, as the means of establishing the right relationships essential to man as a human being and as a Son of God; and service as an expression of man's newly awakening response to the will of God. The will-to-love and the will-to-serve are the two essential principles to be evolved through human consciousness in the coming cycle in order to fulfil its purpose and plan.

Therefore, the human and national problems we face in the world today can be resolved, and can only be resolved, in the light of these principles. World problems of poverty, starvation, disease, illiteracy and a generally under-privileged and under-developed condition can never be solved permanently or adequately while the wealthy, developed nations use their privileged position as a bargaining force or as a political strategy. Similarly, national problems of economic imbalance, religious, racial or social discrimination, inequality and injustice will never be solved while one section of the community or one class of people claim rights, privileges and opportunities denied to others.

The love and service needed in the world of today and in the cities, villages and streets of all the nations of the world must be applied directly to the existing conditions. A bible or a scriptural text is useless to a starving child or an illiterate parent. Love is a spiritual energy of service to humanity and spiritual energy wielded by the Christ or by a disciple of the Christ is always applied directly and practically to the existing needs.

It is of spiritual service to engage in those programmes and activities which help to produce and distribute more food; which aim to improve health and education; which help to equip under-developed nations with the means to modernise agricultural techniques or to establish new industries; which help the peoples of the world to help themselves in their own way of life and according to the conditions of climate, local resources and established cultural and social patterns.

The Christ as he reappears will not be much interested in the religious institutions established in his name if they cannot or do not serve human need or educate and lift

human consciousness according to what is truly spiritual and in line with the plan. The many countries of the world which are predominantly Christian by belief are outstandingly un-Christian in practice, in that the simple teaching of the Christ and the power of love to serve the purposes of God's plan have become overlaid by the materialism of wealth, property and possessions devoted to maintaining the outer forms and rituals of a faith from which the spirit has been well-nigh banished.

If professing Christians actually practised the teaching of the Christ; if Buddhists lived according to the example of the Buddha; if the Jewish people observed the ten commandments of Moses; and the Hindus and Mohammedans the teachings of their own prophets and scriptures, how different the world would be today.

Yet today, as always, the Christ belongs to all peoples of all faiths and his reappearance will affect all those who are sensitive enough to respond to spiritual impression by whatever avenue it may reach them. They will respond and do so today, not as Christians but as sons of the one God, concerned and involved in humanity and in human progress towards a better way of life. It is through these people of all faiths and all races in all parts of the world that the energy and the love of the Christ can be brought to bear on world planning and on the reorganisation of the social structure. Through them the principle of love is already beginning to demonstrate as right relationship and the principle of service as an active spiritual power concretised in positive programmes for human welfare.

World Peace

World peace is the end product of these essential means. No peace can exist in a world where hatred and separateness, greed, selfishness and gross inequalities in standards of living prevail. So the climax is upon us, the Christ and his Hierarchy are already on their way to outer manifestation and the human soul stands locked in decisive struggle with its own dweller on the battlefield of Kurukshetra.

At home and in most nations of the world we have literally to "clean house". We have to cleanse our public and social life of

corruption, decadence, crime, inequality, poverty and the actual physical pollution of air, earth and water. We have also to cleanse our private lives of selfishness, separateness, cynicism and low moral standards in attitude and behaviour. Internationally, we have to clean out suspicion, nationalism, exploitation and the use of force to compel acceptance of any political ideology or way of life. No person and no nation has the right to impose on another or to restrict the freedom of another.

To achieve these urgent and immediate spiritual objectives, we have to break out of our crystallised, accustomed ways of acting and reacting which hold us back to an outgrown past. Rebellion against the *status quo* is already on the increase in all parts of the world, starting with one or two here and there and growing with snowball speed under the urgency of the times. The young people in particular are refusing to accept standards and ways of life which outrage their own sense of values. And there is an obvious momentum here which now includes people from all walks of life, of varied intellectual accomplishments and of much experience which will serve to protect and preserve the good and the useful as a foundation of the needed new growth.

The Christ's work now and on into the future is concerned with these world, national and human issues. He is interested in wise government, clean politics, sound economics, a just legal system, adequate social rights and equal opportunities. He is interested in true religion, providing a spiritual teaching and example within all religious institutions, infusing all the ways of men with divine love and compassion.

He is interested in sound education along lines that develop the potential for good, clean, selfless living inherent in man. He is interested in the way scientists develop the power and resources of the earth and of the atom and in the use to which the riches of the world are put.

He is interested in right relationships, co-operation and sharing between all sections and classes of a national community and between the peoples and the nations of the world so that the interests and welfare of all men in an inter-related world become the basis for national policies. To these ends

the Christ uses his own abundant resources of love in the service of humanity.

To these objectives the disciples of the world also dedicate their time and energies. The light and love which are "the preparatory streams of spiritual energy", wielded today by all disciples, are totally commensurate to the needs of a world in crisis. But we have to understand them as energies and not as nice ideals or in old age terms.

Light does not necessarily reveal its presence to the modern disciple as a blaze of visible illumination, giving him the personal satisfaction of a so-called spiritual experience. The light energy of the plan demonstrates its existence in the way the disciple responds to human need; in the knowledge, intelligence and selflessness with which he approaches his accepted responsibility for practical service in materialising his ideas and ideals; in the way he plans his work and uses his mind, keeping his goals and objectives clear-cut, anticipating both obstacle and reaction and providing for them in the flexibility of his methods; in the clearly held purpose which provides his dynamic and to which he moves with persistence and patience; and in the integrity of his own attitudes and ideals. The light of the plan wielded by the disciple permeates his whole way of life and affects all his work.

Similarly the energy of love, having no relation whatsoever to sentiment or emo-

tional reaction or attachment, demonstrates through the serving disciple no matter what his field of service.

This is a demonstration of "pure reason" based on love of the truth; on an intuitive sense of wholeness, of underlying unity and of the relatedness and the "fitness of things" within that universal whole; and on harmlessness, understood as "perfect poise, a completed point of view and divine understanding." This is the fundamental energy field of the Christ himself and his main point of identity.

Our governmental, political and economic systems, our churches and religious organisations, our educational methods and the various aspects of our social and cultural institutions, all need the effects that love in these terms as a pure energy can create. Only by this means can all the separated parts of human living and all the peoples of the world be brought together in right relationship and in mutual respect and co-operation, which is the basic objective of the use of the energy of love.

The human mind and heart so involved within the problems of humanity commit the whole man to service and impel the evolution of the planet forward to its destined goal.

These are the human factors of importance to the Christ as he prepares to reappear among men.

... there are no problems in nature, there are only solutions.

ANDRE GIDE.

Establishing Right Human Relationships

by Foster Bailey

The mind should be and some day will be used by humanity as a whole to contact, understand and implement the purposes of the human soul.

WE have recently focused our attention on one of the most basic long range necessities of further progress in the evolution of humanity, namely, the right use of the mind. The history of human evolution points up our present need in this respect.

Man is a living, divine soul, using the substance of physical, emotional and mental matter to express that life. This matter has the basic quality of rebellion and innate separateness. Therefore, the human acceptance of competition for individual gain implemented by greed and selfishness and climaxing in war. To these ends we have prostituted our mental achievements and powers. This is obviously a misuse of the mind.

This self-centred materialistic perversion of the human mind has created two generations of irresponsibility for human needs leaving visionless self-interest supreme. Organised churchianity is doing practically nothing for our present youth and their parents have in fact failed them.

Not long ago the President of the United States said that in this country "there is a robbery every five minutes, an aggravated assault every three minutes, a car theft every one minute and a burglary every twenty-eight seconds." But increasing crime is not confined to the United States. *The Hindustan Times* of New Delhi states that "The reason for youthful bloody-mindedness is a total loss of faith in the integrity of adults."

The mind should be and some day will be

used by humanity as a whole to contact, understand and implement the purposes of the human soul. The esoteric groups in the world today are unique pioneers in this field. The knowledge of the fact of the soul, of its quality and purpose will be the goal of universal education just as the use of the mind in competition for personal aggrandisement now dominates. This seems a far cry from present objectives but it will be achieved else God will indeed be mocked and the great human experiment will fail.

We may well keep in mind that the Christ cannot come until substantial world peace has been established. This requires right national relations. It requires the recognition that the best interests of every nation no matter how powerful are achievable only by participation in increasing human welfare for all men everywhere in the world. This victory must be achieved in the minds of men. Without this achievement the long slow process of evolution with greed, cruelty, starvation, and misery must continue far into the age of Aquarius.

The greatest contribution which the esoteric group in the world can give is bringing in an era of right use of the mind. The persistent daily use of occult meditation with increasing precision is the key to this, our group destiny, if we see it and accept it.

A great President of the United States, Abraham Lincoln, touched the soul of this nation, Again a great President, John F. Kennedy, touched the soul of this nation. It has been pointed out to us that it is the purpose of the new group of world servers, as a group, to invoke the soul of the nations. This requires not a more fervent religion

*Address given at the Arcane School Conference in New York, 1966.

but right use of the mind. Now is our day of opportunity to co-operate.

It has been truly stated that the Hierarchy achieves its results by its constant and always dynamic attention to the work of the Hierarchy. This transcends time factors, and having divine potency transcends the most virulent expressions of destructive forces that now afflict us all. By the same token, it is this combined unfaltering attention to the destiny of the new group of world servers which guarantees its ultimate triumph over all obstacles. It is this relationship which makes it continuously usable as a channel of hierarchical energies and the purposes of the Christ. With such a channel functioning and such persistence and attention, even sorrowful mistakes are cheated of destructive results.

Problems Confronting the Christ

We have been advised that of the many problems confronting the Christ, as he emerges once again to a recognised outer world leadership, the field of relationships is fundamental. We have used the phrase, "right human relations" over and over again until our group consciousness has responded. It is, therefore, possible today for the group to play an effective part in establishing right human relationships which will be entirely constructive, timely and of fundamental service to the whole human family. One of the major hints for disciples is given in the statement that "the initiate knows because he works." We sometimes think that we must know more before we can work. The way to know more about "right human relations" is to do something about it.

In considering this basic position we may well ponder on the practical aspects of establishing right human relations in the immediate future as well as continually vitalising our deeper esoteric understanding of it. The situation around us is so critical that such a group as ours may well be advised to increase not only its understanding of world needs but its action in support of the things that need to be done in the circumstances confronting us now and the years immediately ahead. There is great and pressing need for more men and women of goodwill to accept responsibility for

immediate action in line with human welfare and hierarchical purpose.

We understand the significance of the fact that the main emphasis in the Hierarchy today is focused in the three departments, government, religion and education. The problem is not to become yet more keenly aware of the errors and failures of humanity in these fields, but to strengthen the effectiveness of every effort of every disciple to increase the powerful spiritual influences now flowing into these three departments. There is need for action by men and women of goodwill entirely on the constructive side, with unshakable confidence in the ultimate triumph of humanity's at present desperate struggle to release itself from past separateness.

We know that there must be a considerable improvement in establishing right human relations between races and nations before the Christ can again successfully emerge among us with practical effectiveness. We not only have to spread abroad the concept of right human relations but we need to take action in doing those things that will hasten and make possible its sooner achievement. We can take up many aspects of this problem and ponder on the need and what to do about it from several different angles. Let us take one such problem which will bring immediate response when more effectively implemented.

This problem is the present physical condition of two-thirds of the human family. If we have any understanding of the necessity of the lifting of the whole of humanity and of the fact that the Christ comes for the benefit of the whole of humanity, it becomes obvious that the conditions under which this two-thirds of all the people of the world now live must be changed before the Christ can come. There is little use to talk to these two-thirds about right human relations while they are half-starved, ridden with diseases, the victims of illiteracy, and physical living conditions of utter squalor and degradation.

The Marshall Plan

At the end of World War II the United States set up action which became known as the Marshall Plan to rehabilitate western Europe whose economy had been ruined and

whose cities had been devastated and whose peoples had been crushed. The action was successful and was of tremendous benefit to the peoples of Europe who were left in this extremity. It is not entirely amiss to point out that the financial investment had been extremely profitable in the economic progress of the United States itself. At that time we spent some eleven billion dollars. This very moderate expenditure with the co-operating aid of other nations proved sufficient.

We are now confronted, not with a war devastated Europe, but with a mass of world misery and hopelessness and degradation which must be lifted without much delay or the whole human family will be so contaminated that we may again enter into long dark ages.

It is an appalling fact that even with all that has been done so magnificently by several western nations and by the United Nations, the gap is still widening between the haves and the have-nots. India, for example, produces less food *per capita* than she did in 1940. The rich are getting richer and the poor are getting poorer. United States foreign aid is now decreasing. It is obvious that we have not yet appreciated the problem, attacked it effectively enough, or in sufficient volume.

Until this increasing world misery has been cured the Christ cannot come. The accepting of responsibility about it by men and women of goodwill must be articulated in such manner that the governments that can solve this problem take greatly increased action.

It is true also that in taking action to meet this increasing world need, we shall also be increasing right relations between nations by co-operative action, which brings us again to the possibility of making a vital contribution to the establishing of right human relations between all men everywhere in the world. Thus we can aid the reappearance of the Christ.

We are familiar with the ancient teaching that the greatest heresy of all is separateness. Separateness in consciousness is inherent in

the evolutionary process itself but the divine goal for humanity is to transcend this factor. Gradually we are emerging into the new cycle aided by the influence of Aquarius to quite a new type of human desire. Gradually we are intellectually able to accept the reality that individual and national competition is childish and produces world-wide misery. Gradually we are learning that the trite *cliché* is true, that we all go up together or we will all go down together. Gradually we are increasingly understanding that the welfare of the individual is ultimately controlled by the welfare of the larger group of which he is a part, whether it be his nation or his race or his religion.

We must live co-operatively

Separateness perpetuates ruthless competitive struggle. But the compactness of our modern world is forcing us to recognise that we must live co-operatively. The messianic complex of the Napoleons and the Hitlers, born of pride, love of power and personal achievement, has been proved even by the most powerful to be crucifying for those who attempt it. The Japanese wanted to dominate the whole world. Stalin wanted world control on the basis of an ideology. The greatest most damaging judgment abroad against the United States today is that in reality it wants to dominate the world economically. The people of the United States spurn such an accusation, but today it is our greatest handicap in our adjustment to world affairs.

As we have moved from the individual to the great international problems, it is at last becoming evident that decent and even tolerable world conditions for human beings can never be achieved by dominance and force either military or economic, but can only be achieved by co-operation and sharing.

The old concept of competition and conquest was the breeder of hate. Response by humanity to the energy of hate is one of the greatest blockages to the response of humanity to the new era of right human relations. Anything that we can do to wipe out the continuing causes that produce hatred is a constructive service to humanity as a whole.

(continued on page 343)

As ye sow . . .

by Norton L. Holmes

The laws of nature can be stated in various ways: "Action and reaction are equal and opposite", or the law of "cause and effect". One factor that is usually not considered by man in his concept of action and reaction is the element of time. A thousand years in the scheme of things may seem to man as eternity, but as a mere second in the eternal time of the Mind of God.

THE youth of today are the advance members of the coming world civilisation. Some of them will be skilled or gifted in one way or another; some of them will be highly intelligent; some of them will be great and will become leaders in education, art, finance, science, government, religion and so forth.

Their feet will take them where no man has trod before, and their hands may plant a flag on a distant planet. They will know more than we dream of. They will know of the vastness of space; of the dynamic relationship that exists between all living things; of the mysteries that still lie buried in the depths of the ocean, and more of that tiny spark of light, life, and power that is the heart of the atom. They will create instruments, materials, jobs and a science that we have not yet dreamed of. Theirs will be the opportunity to create a different and better age.

What youth will do with the world of tomorrow depends to a considerable extent on what the present leaders do with the world of today. Unless we improve on things as they are, the forthcoming generation will have little to work with.

We do have intelligence and a science, but it seems we do not know how honestly, peacefully and constructively to use either of them. It might well be said that, generally

speaking, we do not rate very high on the wisdom, moral and spiritual scale. We have failed to halt war and blood-shed; we have failed through mutual lack of understanding to eradicate the built-in prejudices and antagonisms that exist between nationalities, and between colour and colour, creed and creed.

Generally speaking, public apathy regarding world events has been at fault. It is easier to follow the dictates of some self-imposed leader than to think and act for ourselves. But youth today is not so easily led along paths that insult their intelligence and outrage their sense of values.

The question is: Will today's youth recognise and value each other as individuals? What do they hope to do with themselves, to planet Earth, and for the masses of humanity, uneducated, prejudiced, superstitious, diseased and poverty-stricken? Are we our brother's keeper? Is "*noblesse oblige*" just a nice-sounding term? Does "Whatsoever ye do unto one of these, the least of mine, ye do unto me" mean anything?

We are finding out, day by day, that the laws of nature function with a mathematical precision according to its own law of being. We know that once a formula has been established to produce a certain result, the same formula repeated will produce the same result. Everything, from an atom to a

galaxy, including man, functions under this one great law of nature, of God. Without the perfect constancy of this law man would not be able to orbit a satellite around the Earth. It is required that he be able, mathematically, to balance exactly the centrifugal force exerted by an outward speeding vehicle against the attractive energy of the Earth's gravity.

The laws of nature can be stated in various ways: "Action and reaction are equal and opposite," or the law of "cause and effect." One factor that is usually not considered by man in his concept of action and reaction is the element of time. A thousand years in the scheme of things may seem to man as eternity, but as a mere second in the eternal time of the Mind of God. Two thousand years ago a great spiritual Teacher applying the same law to mankind stated it still differently. He said; "As a man sows, so shall he also reap." That law, irrespective of time and space, remains immutable. Thousands of years ago, or a few hundred years ago, or recently, man set in action causes that are today bearing the fruit of those actions.

There are two opposing factions, or forces, functioning today and striving for world supremacy. One of these is the destructive force of evil intent on driving mankind deeper into the realm of materiality via greed; the dope-pushers, the war-mongers, the ravagers of nature, and by way of those who would exploit and degrade men and women for personal gain. They are the cancerous growth in the body of humanity.

On the constructive side, motivated by their inner desire to create and build rather than destroy and to bring peace and harmony out of chaos and conflict, are those people of vision who study, work, teach, and serve wherever they can be useful. These include many trained, imaginative, compassionate, young men and women who are indeed of the "new age." The future of the world depends on their ideas, their ideals and their actions.

The answers and the solutions to many problems of growth and of relationship lie wrapped up in the minds, the hearts and the spirit of today's inspired youth.

Establishing Right Human Relationships

(continued from page 341)

In our search to find ways to increase right human relations among men and among nations we have seen the need for men and women of goodwill to accept responsibility for world conditions. We have recognised our function as esotericists to

pioneer in the right use of the mind. We have recognised the menace of human hatred and the pressing need to relieve the degradation now afflicting two-thirds of the human family. There are many more fields of action open to us individually and as a group, all of which are parts of one spiritual drive by Hierarchy to change the present way of life of human beings. The climaxing and greatest aid for all of us is the imminent reappearance of the Christ. All that we have been considering today is vital to preparation by us for his coming.

The Evolving Role of the Christ

by Frances Paelian

... the incoming energies and rays brought in by the Aquarian age will make the expansion of the human consciousness "the line of the least resistance".

MOST of us who have gained some insight from the Theory of Relativity still judge an individual's contribution to the world without considering the limitations and resistances of the social structure of his time. There is a vast difference between the form of expression possible in a permissive as against a hostile environment. The mission of the Christ has also been affected in form and emphasis by the conditions dominant in the Piscean age.

Those who feel that Christianity is outmoded, or has failed, do not consider the planetary influences into which the original ethic or philosophy was first enunciated. Its impact into a world structure influenced by Mars, which dominated the Piscean age, brought inevitable and often sombre results. The thought that the Christ with a continuation of similar teachings will return under the freer and more permissive influences of Aquarius gives us to believe that the code of ethics which has been identified as "Christian" has yet to reach its ultimate fruition.

We have traced man's suffering in the current age to the fact that he is a prisoner in his own limited subjectivity. He is called to meet a series of challenges, each endowed with an infinite number of factors, with a mind incapable of right decision. Right action of necessity demands an intuitive grasp of all aspects of a given situation and the power to synthesise them. This form of cognition requires the transcending of space and time.

The lower mind, which creates a time sequence by arranging an infinite number of co-existing factors into a finite parade of events, like beads on a string, makes man "a prisoner of the planet." But what is more unfortunate, a man so cut off from a total awareness that would lead him to feel at-one with all beings, cannot realise the suffering he causes to others. "Wars would discontinue if a man could feel the pain he causes in his own body" said Georges Duhamel of the Swiss Red Cross.

In the case of the animal and primitive man, however, greed and cruelty, not excessive, could be balanced out by nature, as the science of ecology now reveals. Evolving man began to learn, however, that he could manipulate his environment and this power to change and adjust at will has become the irresistible answer to his insupportable frustration. Power could be amassed if he could be strong or clever enough to make more than he gives to the universe. The law of ecology is thus violated. Air and water are polluted; the soil and other natural resources are overdrained and certain forms of animal life have been decimated to the point of extinction.

In the human kingdom men have sought power by forming monopolies to compel the masses to relinquish their hard earned assets. Political and economical leaders use threat, promise and the control of all mass educational media to break down the citizen's resistance to such misuse. Many individuals are so indifferent to the needs of the group

that they manufacture munitions to encourage war and permit such public dangers as the production of unsafe vehicles of transportation. Others permit the sale of contaminated food or unsafe drugs to the public. Such abuses would be impossible in the face of an awareness and a sense of unity with all forms of life.

It was into such a divided and self-centred structure that the Christ first brought his teachings. He brought a message which ostensibly would create a "life more abundant." But his words and acts which issued forth into the Piscean world structure did not bring about the desired mass effect. The following of the teachings of the Christ in such a society lead to martyrdom, imprisonment and other forms of suffering. Those who abstained from violence and the use of power and influence lost their "defensive potency." This vulnerability, however self-elected, lead to involuntary servitude or deprivation, although the emphasis of Christianity did not lie in martyrdom or the loss of freedom. Martyrdom and suffering were only meaningful as the end result of the challenge of the misuse of power. Far from being ends in themselves, no sane person would endorse them in a climate of goodwill, love and mutuality. Good Friday and the crucified Christ were imported symbols during the Piscean age, but they will lose their impact as we enter the influence of Aquarius.

Earthly Utopias

We are prone to consider people who look forward to earthly utopias as eccentrics. A knowledge of esoteric astrology, however, gives us reason to see why such a development is almost inevitable. It is because the incoming energies and rays brought in by the Aquarian age will make the expansion of the human consciousness "the line of the least resistance."

Among these influences are the seventh ray of synthesis, leading to group consciousness, the second ray of love and the energies radiating through the Christ as he prepares to reappear. Without this assistance in the radical reversal of human psychology, the restructuring of the world and society along the lines of love and service could not be established. And only such world conditions

can set the stage for the consummation of Christ's unfinished mission of establishing the life more abundant.

A group-conscious or other-oriented society can free itself from many of the Piscean age values. The need to accumulate a great deal of money to support wars, ward off dangers and to accumulate power will no longer be necessary. Even today over-taxation and inflation are serving a negative good. People are finding it useless to amass gains they cannot hold on to. Many seek to earn "just enough to get by" instead.

A friendly universe, emerging under the seventh ray of synthesis creates group consciousness. This will end the competitive point of view. Men will come together as brothers to solve world problems. Nations will co-operate regarding the health and education of the young.

Aquarius has three decanates, ruled by Saturn, Mercury and Venus. Each has its own share in the coming reorientation of humanity. There is much apprehension on the part of many sensitives that "the end of the age" may mean annihilation and the destruction of the planet. Even cartoons in mass media show many drawings of bearded men carrying signs reading: "The end of the world is coming." Some prophets of this modern eschatology, however, remain true to the traditional pattern of promising miraculous rescues from "true believers" during this disaster.

The writings of the Master D.K., however, lead us to believe that the end of the old world structures we have known for 2000 years will be possible within the opportunity and under the influence of Saturn. This is a destruction of hindrances, not values, unless "values" are of the old order. This pioneering energy breaks crystallised limitations that inhibit the freedom of soul expression.

The breakdown of old, confining patterns opens man to the influence of Mercury. The illumination and intuition brought by the messenger of the higher mind will allow man to relate to the past, present and future. The man who is set free and illumined is now ready for the work of Venus. This planet will usher in love-wisdom, brotherly love and right human relationships. Thus opportunity, illumination and brotherhood, appearing

What do we mean that brotherhood, love and service will some day be the line of the least resistance in the Aquarian age? Aquarius is an air sign. Like air, it penetrates everything. The intensification of Aquarian influence will demonstrate that the force fields, or etheric bodies, of all men are inter-related and interwoven, and in turn are interconnected with that of the planet. This makes brotherhood a scientific fact instead of a beautiful dream.

Through this communications system men will become aware of the existence and the needs of others with whom they can identify. If another is part of yourself it is unthinkable to hurt yourself through him. Conversely, his good is also yours. This unity of subject and object is "love." The man free from egocentric subjectivity is dynamically harmless. Because he feels at-one with any being and the "other" as a compound being is alive and responsive in him he will do what he can automatically to make that other free and happy. Freedom from separateness produces harmlessness and the natural activity of harmlessness, or love, is to labour for the object of love. Thus true service expects nothing and demands nothing.

Sense of Unity

As this sense of unity unfolds, conditions will be right for the Christ to fulfil his mission of consummating right human relationships. The "ploughed" ground precedes the "coming," and the coming stabilises the unfoldment. Not only Christians but the Jews,

with their messianic dream, and Orientals with their expectation of the Lord Matreya, the Man on the White Horse, are anticipating this event. The supreme Head of the Hierarchy will return as a water-carrier to a thirsty world. His reappearance will prove the fact of resurrection and immortality; his teachings will find a more fertile ground. The world, welcoming his teachings of right relationship and love will celebrate man's freedom from the tomb of limitation.

Denominationalism and fragmentation will end as the Christ takes his place as the head of all major religions. Christianity has not failed or been outmoded. Rather is it an evolving ideology which until the Aquarian age will not have the optimum conditions necessary for its unimpeded unfoldment.

Christ as Aquarius, the Man with the Pot of Water, will lead all mankind to the upper room. There they will enjoy a true communion on all levels, including the wine of spirit and the bread of economic satisfaction.

The words: "On earth as it is in Heaven" belie the opposing concept that "human nature does not change" and that the schism between matter and spirit is eternal. Already the forces of Aquarius are beginning to assert themselves, especially in the lives of the young people. The messianic dream and the vision of men living in peace as brothers is not "the impossible Utopia." Our dream for mankind arises in God's plan for man already existing in the eternal now and in process of restoration to human consciousness. In that order are three beautiful gifts of Shamballa to man.

Nonviolence is our testing point. The strong man is the man who can stand up for his rights and not hit back.

MARTIN LUTHER KING.

Libra

by E. M. Holt

"There is more real occultism hidden in the names given to various stars by astronomers down the ages than has yet been realised."

(ESOTERIC ASTROLOGY, p. 300)

IN ancient times, we are told, articles were weighed in a type of scales having two pans. A "known" weight was put in one pan, and the other had to be filled until a balance was maintained. In Roman times a common unit of weight was called a "libra". This brings to mind the seventh sign in our zodiac, Libra, situated in the southern sky between Scorpio and Virgo. As with all star groups this sign is connected with innumerable myths and legendary names and meanings. It is interesting and perhaps profitable to think about some of these as we seek to bring our own lives into balance and find "the triangle with its communicating points."

Esoterically the Scales are known as the Triads or Hierarchy III, a recurrent cycle of electric force of the first type of cosmic energy, the life of soul and form balanced through the way of mind. This energy of mind adapts matter to need, and holds within itself the potencies of triple evolution, mental, psychical and spiritual. The Triads are the flower of System One, and therefore a "known weight." They cannot pass out of the logoc etheric body. Homer has a reference to Libra as: "The Eternal Father hung his golden scales aloft." Libra is connected with the autumnal season when at the equinox, day and night are equal a while. At this time the will of the Heavenly Man affirms, "I choose the way that leads between the two great lines of force." Thus Libra bespeaks purpose and eternal justice.

Many of the ancients considered Libra as part of Scorpio, for the figure lies between

the two uplifted claws of the scorpion which represents the human hierarchy from the angle of the soul. Later, it came to be thought of as belonging to Virgo or Astræa, the goddess of justice, for the fate of mortals must be judged after death. The human heart was said to be weighed against a feather of truth, and if the heart was found heavier, it must return to the underworld. The Persians visualised a human figure lifting the scales in one hand, and holding a lamb in the other, this being the usual form of balance in the East.

The German word "Wage" means scales, and brings to mind the words of St. Paul: "For the wages of sin is death", and his explanation of the limit of the law, and that he has found the way "of the inward man," serving the law of God: "So then with the mind, I myself serve." Oddly enough the main stars of Libra form a pentagram, symbolic of the five-fold star of mind.

Libra is the only sign of the zodiac which represents an inanimate object, and is the only sign not Euphratean in origin. By many peoples it was associated with an altar and with fire. In Alice Bailey's *Esoteric Astrology* the symbol of Libra is given as a triple flame hovering over a glowing altar, thus connecting it with the three Persons of the Trinity, Lords of Sacrifice and Love, whose three-fold Flame never dies. By the same token it refers to the West, and the declining sun hanging between the two solstices of Cancer and Capricorn.

Libra has been called a naval sign, having to do with ships; the horizon meeting the

sea (the meeting of positive and negative forces at the equator); also the elliptic, its glyph indicative of an ark floating on the water. In *Mark* 14:3, there is reference to Libra in the box of ointment, symbolic of the sun's disc descending into the ocean, anointing his rays or hair. This event took place in the house of Simon, the leper, the separated one, Saturn. Altars and tables have similar meanings, connecting Libra with the Lord's Supper, where the Sun falls and Saturn is exalted.

Spiritual truth from above, and physical truth from below find balance in Libra. "Equilibrium is the balance produced by the counteraction of two or more forces." In his own nature man reaches this equilibrium or centre point through his mind. This is only half the battle, for now his task is to serve through the upliftment of the consciousness of humanity.

The fire of mind, that great energy which

made our evolution possible, has been said to refer to the third commandment: "Thou shalt not take the Name of the Lord thy God in vain." We cannot afford to take lightly any of God's creative signs. Whether we see Libra, as did some ancients, as a yoke; a scale-beam or measuring instrument; an altar of sacrifice such as Noah built on the mountain after the flood; the crocodile or dragon of the solar zodiac; a censer or lamp, or in any of its other meanings, it always represents the higher law.

"Man on the occult path is occupied with building a new and more adequate form, so he must sense the law. In order to raise his vibrations he must discipline mind, manipulate thought and matter, and transmute his emotional nature." The Scales are set.

SOURCE MATERIAL :

Esoteric Astrology by A. A. Bailey.
Star Names, Their Lore and Meaning by Richard H. Allen.

... through amplyfying his dimly sensed perceptions, man has begun to see shadowy outline of his celestial rollercoaster: following some of the fuzzy borders of the tracks as he is transported in an orderly progression, plotting in space-time its rises and dips at varying positions and momentums, accelerations and decelerations, and learning to predict exaggerated, recurrent turns and twists. As a result, he can now begin to appreciate for the first time that, far from being alone, he is in the company of every living thing: each affecting the other, each showing its own individual response to the several patterns laid down by universal law.

I.EONARD J. RAVIOTZ.

Foreword to

“ The United Nations and Human Rights ”

This book tells the story of the concern of the United Nations with the concept and the reality of human rights over the last twenty years.

In one sense, a somewhat “procedural” or “organisational” sense, the subject of human rights is one of several upon which the United Nations is and has been engaged since 1945, when it was brought into being after six years of history’s largest and most destructive war.

Yet, in another sense, a very real sense, the promotion and protection of human rights form the very essence, and provide the deepest meaning and motivation, of the United Nations as an international and inter-governmental organisation. For, in the last analysis, a recognition of the “dignity and worth of the human person”, in the words of the Charter, is a symbol of all the other activities and purposes entrusted to and pursued by the World Organisation: peace, the security of future generations from the scourge of war and the promotion of social progress and better standards of life in larger freedom.

The establishment of human rights provides the foundation upon which rests the political structure of human freedom; the achievement of human freedom generates the will as well as the capacity for economic and social progress; the attainment of economic and social progress provides the basis for true peace.

It is to the wider understanding and more active pursuit of this benevolent cycle, this ascending spiral of human freedom and progress, prosperity and peace, that this book is dedicated. It has been prepared and published by the United Nations Secretariat in response to a resolution of the United Nations General Assembly, as part of the world-wide activities following on the Assembly’s proclamation of the year 1968 as the International Year for Human Rights.

U THANT,
SECRETARY-GENERAL.

BOOK AND PUBLICATIONS

Teilhard de Chardin, A Biography, by Robert Speaight, Collins London (1967), 360 pages, 45/-.

"Any new book about Teilhard de Chardin requires explanation if not excuse;" such is the opening sentence in Teilhard de Chardin's biography written by Robert Speaight. "Once having set my hand to a fascinating task, I was unwilling to abandon it," and that is an excuse we understand.

Why is Teilhard de Chardin's life and work so fascinating? One of his best friends, another Jesuit, le Pere de Lubac, wrote: "The efficacy of his message lies not so much in a more or less skilful philosophy as in the extremely powerful witness of a man perfectly attuned to the ideas and preoccupations of his time."

Teilhard was a priest; all his life, he remained a priest, in spite of Rome's obvious distrust of his philosophy, in spite of the fact that he was sent and kept in "exile" out of his native France where his increasing influence was feared, in spite of the fact that he was subjected to such measures as having his personal papers stolen. Quite openly, as the biographer shows abundantly, he disagreed with the Church on a number of fundamental tenets; he revolted, he rebelled, but, at the last moment, he submitted to the Church's authority. But he did it, most obviously in the same spirit Galileo submitted when, with the head bowed before the papal throne, he whispered "*E pur, si muove!*" Teilhard bowed but did not "recant"; he bowed because, among the exceptional qualities he had, he counted the spirit of humility. His revolt was extremely painful to him; "In a kind of way, I no longer have confidence in the exterior manifestations of the Church. I believe that through it the divine influence will continue to reach me . . . but I think I shall be happy to die in order to be free (from Church's official directions and decisions) and to find our Lord outside of it." Very strong words for a priest. When *Le Milieu Divin*, one of his most significant books, was published in 1957, there was still no *imprimatur* from the Church. There is no doubt that, by remaining in the Church, Teilhard increased enormously his influence.

There are, so to speak, several men in Teilhard; and Robert Speaight described them. The first one is the philosopher and the mystic. As for the theologian Teilhard had to be, he met the opposition of "very considerable theologians," especially that of Etienne Gilson, an erudite French and catholic philosopher. As a scientist, in spite of the fact that, early in his geologist's career he had been associated with the discovery of the "Pitdown man," Teilhard came to be considered as a fore-

most scientist of his time, a specialist of China where he lived many years and travelled a great deal; he took an essential part in the discovery of the "Pekin Man," the *Sinanthropos*, who was living about one hundred thousand years ago.

Teilhard had to be a theologian; the years of training and study to which novices are submitted before being ordained priests and, later, accepted in the Jesuit order, include a most thorough training in theology; Teilhard did not hide the fact that he did not find theology "very amusing;" he was not interested and wrote so plainly in 1910. He was a mystic at heart; all sciences and training were for him ways to get at something else, something deeper, his inner life and consciousness, their relationships with his fellowmen and the universe, and, above all, Christ.

Born in May 1881 in an old aristocratic family, he spent his first years in the country, surrounded with brothers, sisters and cousins. Very young, he felt already very close to nature and was looking in it for "something precious, consistent and unchangeable." In his native country, Auvergne, a "geologist's paradise," he started collecting stones, looking for that something unchangeable. He found it, not among stones, but in the theory of evolution, in the love of Christ, in service to others, in his very soul.

All along the 360 pages of this biography, there is a sort of golden thread which keeps running and leads us into a better understanding of the man and his work. There are terms, words, expressions which, to a student of esotericism, look like so many significant signposts and milestones. No wonder that they made a theologian "jump" as the biographer writes; to say that "evolution made Christ possible" was one of the best ways to ask for trouble; Teilhard got it in full measure.

Etienne Gilson said however that Teilhard's ideas, wrong as they are, were innocuous because they were incommunicable. One cannot help thinking of the rather ironical expression: "Famous last words!" They were so incommunicable that they have been spreading all over the world, translated into most languages, and contributing strongly in creating the profound change which is now transforming the Catholic Church.

The idea of the "Cosmic Christ still in formation," the obligation for the mystic to create a reasonable theory of creation of the universe, the "hierarchical" links between all spheres of human endeavour, the sublimation or redeeming of matter, the infinite development of mind and spirit, would have led Teilhard straight to the stake three centuries ago. He believed firmly and openly in "the natural evolution of the world;" he thought that the church should develop human qualities rather

than "mortify them;" that Christian and human ideals no longer coincide. He believed in the "Spirit of the Earth" which was "informing matter"; for him, angels were quite close to what is known under the name of "devas;" he believed in the endless evolution of the whole cosmos. Before anything else, he believed in truth.

It is said that it was while exploring along the desert coast of Somalia with the French writer, Henry de Monfreid, that Teilhard received much inspiration for his work; in those immensities of sand, sea and sky, man cannot but feel the immensity of the human soul, as wrote de Monfreid who added: "How many unfortunate people, discouraged, embittered and revolted . . . have been comforted and saved by this man with the clear regard . . ."

One cannot hope to find in such a book as this biography all the things in which students of esotericism are mostly interested, but there is this golden thread. For one thing, Teilhard did not and could not write all that he was thinking; what he wrote and said caused such an uproar in the Church that he had to limit himself; he had to know "how far he could go too far." For another thing, papers stolen from him were never recovered; some essays he wrote were never published. Accordingly, what we have available must be more or less interpreted in the light of his philosophy which was well known.

He found in Julian Huxley, whom he met and liked, lines of thought very close to his. His biographer does not state that Teilhard's thoughts run close to the Gnostic philosophy; but he explained the very strong influence Henri Bergson's philosophy has always had on Teilhard's mind; and Bergson's own biographer, Adolphe, summarised as follows that philosophy: the soul must purify the body, knowing that this body is perishable and that it (the soul) will occupy many bodies till the time comes when it will attain, through those bodies, its own liberation. Teilhard believed in individual, collective and cosmic immortality, but did he go further? We do not know. He accepted the hypothesis of an immense evolutionary movement sweeping the whole cosmos towards the point Omega, which is essentially Plotinus's idea; but he never said exactly the part taken by the individual soul in that movement. It has been said that the Law of Reincarnation would admirably fit into Teilhard's philosophy; it is very true, but Teilhard did not put it there. If he had, he would have been the subject of the most formal condemnation from the Church.

Exiled from France in spite of the efforts of French Jesuits who were in the United States and among the American Jesuits, Teilhard, on the 9th of April 1954, suddenly "fell over like a stricken tree;" he died in New York, of a heart attack, in Christ in whom he found, as he said:

"Le Seigneur de mon enfance et le Seigneur de ma fin" (Lord of my childhood and Lord of my ending.)

P. DE LA ROCHE.

Colonel of the Black Regiment: The Life of Thomas Wentworth Higginson, by Howard N. Meyer. W. N. Norton & Co., Inc., New York, \$5.50.

In his diary, more than a century ago, Colonel Thomas Wentworth Higginson wrote the following:

"I crave action, unbounded action. I love men passionately. I feel intensely their sufferings and shortcomings and yearn to make all men brothers. There is no man too small to be useful, so he be true and bold."

Born in Cambridge, Massachusetts, in 1823, at a period when strife ran high between the abolitionists and slave-holders and when the line of demarcation between the races became daily more intense, it was not unnatural that a spirited youth should embrace the ideas of equality among all men.

Howard Meyer in his book, *Colonel of the Black Regiment*, has given us a dramatic account, having resorted to much research concerning one who would otherwise have remained neglected and unknown.

"Wentworth Higginson's conversion from mere sympathetic observer of the abolition movement to an active member was completed during his first year of graduate study at Cambridge . . . He instinctively felt that there must be something fine and admirable in the little band of devoted men and women who feared neither the violence of mobs nor the loss of friends, jobs, or economic opportunities."

Fired with enthusiasm, he entered wholeheartedly into the anti-slavery movements, preaching and furthering the causes of the down trodden. The pulpit, the pen, the lecture platform all combined to render his achievements more effective. To him, all were members of one great, common humanity and no one, regardless of colour or race was to be barred. His ire was directed positively against the bankers and merchants who profited from the exploitation of the slaves.

Conditions appeared precarious but Wentworth Higginson's enthusiasm became more fiery. He visited the slave markets of the North and joined John Brown in his attempts to free the victims. Undaunted by failure, he organised groups in secret meetings where his eloquent delivery stirred his followers to action. More and more signs of an oncoming storm were prevalent, while in New England firearms were in evidence.

It was at this period of threatened insurrection, that Higginson received an offer from General Saxton to command a group of South Carolina negro volunteers. This was the opportunity he had been awaiting. Yet it was with a feeling of responsibility that he began his career as a colonel. He knew that on the performance of his regiment rested future decisions in the battlefield. As he tells us in his diary of 1862:

"It is a holiday wherever General Saxton's proclamation reaches. The chilly sunshine and the pale blue rivers seem like New England, but those alone. The air is full of noisy drumming and of gunshots; for the prize-shooting is our great cele-

bration of the day and the drumming is chronic. It needs but a few days to show the absurdity of distrusting the military availability of these people . . . As to camp life, they are better fed, housed, and clothed than ever in their lives, and they appear to have few inconvenient vices . . . A simple and lovable people, whose graces seem to come by nature, and whose vices by training."

Not until 1864, when Higginson became partially incapacitated, did he resign from active duty. Yet his ardour never ceased and in his writings and lectures, he took up the cause of the oppressed and suffering. Injustices, such as inequality in the negro soldiers' pay aroused his ire and he was active in condemning exploitations.

As a convalescent soldier, Colonel Higginson soon found himself interested in following the issues of the war while writing articles for leading periodicals of the day. Always the champion of underprivileged, pleading against slavery, or for women's rights, he soon won recognition by his fiery speech appeal.

It was not until his later years that he was able to devote his life entirely to writing. His personal history of the First South Carolina Volunteers in *Army Life in a Black Regiment* proved to be unique. This was later followed by *The Young Folks' History* and *The Larger History of the United States*.

The biographer well remarks: "Thomas Wentworth Higginson was an uncommon American who deserved better of his countrymen than the oblivion that has closed around his name. He deserves to be remembered as a fighter for freedom, an all too rare breed."

In this book, as a result of painstaking investigation, Howard Meyer has given us an interesting and revealing study of a man and an era.

FLORA COBLENTZ.

Strength To Love, by Dr. Martin Luther King, Jr. Published by Harper and Row, New York. Price: 75 cents.

One of the cruel false teachings of the past has been that the negro can never be the equal of the white man because his brain is physically inferior. This we know is not true. The black race has produced great men and great leaders in every department of human affairs today. They have emerged in Presidential Cabinets, on the United States Supreme Court bench, in the economic and educational fields of action of our day. We recall the

names of a few in the short history of the United States. Booker T. Washington, Roland Hayes, Marian Anderson, George Washington Carver, Ralph J. Bunche and many others. The list is long.

And now comes another; Martin Luther King, Jr. This great man had deep spiritual insight. He died by assassination because he was successful in lifting his own race to a higher level of life, so long denied them by the white man. He taught his race the living truths that Christ taught some two thousand years ago. He preached the universal doctrines of love and achieved the capacity and the strength to love his enemies, even as Christ taught us so long ago. He found that strength in the teachings and the example of the Christ. He was one of the most Christian men of recent times. He will be acclaimed in history as a great racial leader. He should be recognised also as a great Christian. This is in our day as great a gift as any we have received. This is the day when churchianity has stifled Christianity by selling out the church to blatant materialism. In this day of great danger to the Christian church, Martin Luther King, Jr. is a shining light in a dark valley. The depth of his understanding brought him the capacity to speak in simple language of those aspects of life most of us only dimly understand.

To know and understand Martin Luther King, Jr., one must read and ponder on his sermons. Some of these we now have in a little 173 page paperback entitled *Strength to Love* which he himself edited.

F. B.

The Magnet Of Life—A Psychological Key to the Inner Man, by H. Saraydarian. Published by The Aquarian Educational Group, P.O. Box 605, Reseda, California. 126 pages, Price: \$3.25 hardcover; \$2.50 paperback.

This book is a text book for those who search for the deeper meaning of life. It is intended to guide those who want to tread the spiritual path towards a greater depth of understanding. The book is based upon the teaching of the ageless wisdom. It is the harvest of over twenty-five years of search and experience by the author. It shows the way within to the secret places of the soul and the life of the spirit and it discusses the many requirements of the path of discipleship in relation to the problems and the events of life in the world today.

A way of Life

ESOTERICISM is the science of redemption, and of this all World Saviours are the everlasting symbol and exponents. It was to redeem substance and its forms that the planetary Logos came into manifestation, and the entire Hierarchy with its great Leader, the Christ (the present world Symbol), might be regarded as a hierarchy of redeemers, skilled in the science of redemption. Once they have mastered this science, they can then pass on to the science of life and deal with the energies which will eventually hold and use the qualified, redeemed and then principled substance and forms. It is the redemption of unprincipled substance, its creative restoration and spiritual integration, which is their goal; the fruits of their labour will be seen in the third and final solar system. Their activity will produce a great spiritual and planetary fusion, of which the fusion of personality and soul, at a certain point upon the path of evolution, is the symbol in the microcosmic sense. You can see by this the close relation between the work of the individual aspirant or disciple as he redeems, salvages and purifies his three-fold body of manifestation and the work of the planetary Logos as he performs a similar task in connection with the "three periodical vehicles" through which he works: his personality vehicle, his soul expression and his monadic aspect.

Esoteric study, when coupled with esoteric living, reveals in time the world of meaning and leads eventually to the world of significances. Esotericism therefore involves a life lived in tune with the inner subjective realities; it is only possible when the student is intelligently polarised and mentally focused; it is only useful when the student can move among these inner realities with skill and understanding. Esotericism involves also comprehension of the relation between forces and energies and the power to use energy for the strengthening, and then for the creative use of the forces contacted; hence their redemption.

